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HENRY WARD BEECHER.

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MAN'S TWO NATURES.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."—1 Cor. ii. 14, 15.

After the arrogance with which in many ages the Church has distinguished itself—its pomp, its pride, its despotism; after the intellectual assumption which has been shown in every age in theology—its enormous claims and its shortcomings in the matter of truth—it is natural that persons out out of the Church and out of what is ordinarily regarded as a religious life, should read words like these not only with distrust but with disgust. For, surely, interpreted in an outward way, and in the light of the history of an external church, they have something of arrogance. Especially the declaration that a Christian man (for men would in a general way suppose that the apostle means such) is a great deal shrewder, more capable of understanding, than a man who is not a Christian; that he has gifts and graces of intelligence that do not belong to ordinary men; and yet more, the climax apparently of conceit, the declaration that he judges everybody, but is himself exempt from examination or judgment, seems thus to put a man, because he thinks he is a Christian, over all his fellow-men, saying down to them, "I understand a great deal more than you do"; and, if they make any reply or raise any question, saying to them, "I understand you perfectly, but there is no one of you that can understand me"—this is the very quintessence of papacy in its arrogance, apparently; but it is only because it is interpreted in regard to the outward church and outward profession;

SUNDAY MORNING, October 26, 1873. LESSON: Rom. vii. HYMNS (Plymouth Collection): Nos. 907, 787, 908.

for I think there is no truth more capable of being presented to the willing reception of men than the real truth which lies enfolded in this statement. Not only is there no repugnance to the natural reason, or the experience of men in it, but it opens up in many respects a sphere or view of truth which is to be desired by all men.

If, when we come to look at Paul's idea of mental philosophy, it shall be found to approach exceedingly near to the views that are being deduced from physiology in modern days, it will be among the many instances in which, by a kind of moral intuition, that apostle's mind discerned beforehand truths which science, for centuries lagging and indolent, has at length reached. For I hold that the views which are more and more obtaining in our day in respect to mental economy are substantially the views which are held by the apostle here.

What, then, is his view of man? What does he mean by the "natural man" and the "spiritual man"?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The same apostle held man to be made up substantially of two separate natures. Although we are not to give a strict scientific or philosophical interpretation to his words, pressing them unduly; although we are to make all allowance for the figurative way in which he expressed himself, yet the sum and substance of his teachings on the subject of psychology is that men are by nature born animals, born with physical endowment; and that there is given to them, superinduced upon this, a higher capability or capacity. He takes the ground that by nature men tend to act simply in their lower natural bodily estate; and that if they rise above this and come into their higher, or spiritual nature, it is in consequence of divine stimulation. That this is substantially his view I think must appear from the reading of the seventh of Romans, which was made a part of our opening service, where he contrasts the one and the other—the man within and the man without; the man that is under the dominion of the flesh, and the man that is under the dominion of the Spirit.

Now, he says that these two quarrel—the natural man, the physical man, the man who is an animal, endowed with defensory appetites and passions, and all the enginery for the maintenance of his existence in this outward world; and the inward spiritual man. He says that the lower, fleshly man is too mighty for the higher, divine man. He says, "With the law of my mind I heartily approve the service of God; but with the law of my flesh I seek other things. So then," he adds (as if in the enthusiasm of poetic reasoning he felt assured that the interior manhood was superior to the exterior) "it is not I that do these things: I retreat into the citadel above. It is not I in my moral sentiments and in my sympathy with God: it is the animal growling and grumbling down below. It is that which is not I after all, any more than the candlestick is the candle."

This is not to be pressed to the extreme of scientific accuracy; but the substance of it is, that man is a twofold creature, having those appetites and passions which are necessary to the sustenance of the body; that these are mighty; and that the higher moral and spiritual nature has a hard time in attempting to control the lower man.

These same ideas are shown still more in contrast, and more pertinently, in the fifth chapter of Galatians. It is there made evident that in speaking of the natural man Paul means it, not in the sense that he has not passed through a spiritual change, but in the sense that he has also an animal nature.

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary, the one to the other; so that ye cannot do the things that ye would."

Here is reproduced in a little different form the argument of Romans:

"But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

The marks of the natural man, then, are simply the marks of animal passions all the way through. Now he delineates the fruit of the other nature—the spirit-nature:

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Here, then, you have these two natures contrasted. It is plain that in the one case he means the body, with its different natural appetites and enginery, and that in the other case he means the intellect and moral sentiments. These constitute, in his philosophy, the two natures, or the double nature of man.

Precisely that is in these later days shown to be true. Even if you were to take the extremest form in which mental philosophy has developed itself, without giving any adhesion to its hypotheses, it would not be found to vary much from Paul's theory. It is singular to see Mr. Darwin and Paul walking together in their ideas, as they certainly do—Paul saying that there are two men in man, the animal, and the spiritual superincumbent upon that; and the school of Mr. Darwin saying that man was an animal, and has unfolded and risen up into a spiritual sort of manhood. The parallelism is remarkable.

Now, Paul affirms, in relation to these two men in man, certain things. He is not speaking in regard to the converted class of men as opposed to the unconverted class; he is not speaking of the Christian world in contrast with the non-Christian; he certainly is not speaking of church people as distinguished from those who are not church people. He takes the abstract man, he takes some individual, he takes yourself, he takes anybody, and he says, "The under nature does not understand the upper nature; it is not subject to it; it cannot look up into it, nor understand it; but the upper nature can look down into the lower. The inferior does not reach up to the superior, but the superior includes the inferior. And so, man acting as an animal does not understand man acting as a divine being; but man acting as a divine being does understand man acting as an animal.

It is not, then, an affirmation that Christianity is a kind of secret society which, upon initiation, puts men in possession of facts which do not belong to those who are outside of Christianity. There is no such thing as that. It is not an

esoteric doctrine. It certainly has no relation to ecclesiastical matters. If any man has told you that if you join the Church you will understand in a minute things that you never dreamed of before, I say it is a lie. There is no truth in it. It is not meant that when a man becomes a Christian his state is so transformed that secrets are unlocked to him which are hidden from ordinary men. He may become more familiar with creeds and ceremonies and services; but it is a truth a thousand times more profound, which is taught by the apostle. He is not referring at all to histories, doctrines, or policies of the Church which are hid from men of the world while they are understandable by men in the Church. In the first place, men in the Church itself cannot understand some of them, and never did, and never will. But if you take the historic facts of the Church in this world, one kind of man can understand them as well as another, if they both have the same intellectual capacity, and are equally diligent in examining them. There is nothing in a Christian man's mind which makes a fact seem different to him from what it does to another, provided it is a fact which is on the plane of both of them. An unbeliever, if he brings a candid mind to the investigation of historical developments of Christianity, can understand them as well as a believer who also brings a candid mind to their investigation. There is no distinction between the capacity of the one and that of the other to understand such things. The polity of the Church is open to all men alike, without any regard to their religious states. The theological facts which have come down with Christianity are within the reach of all minds. A man can understand the doctrines of religion, strictly so called, whether he be a Christian or not, if anybody can understand them. The existence and agency of God, as mere philosophical matters, do not confine their light to those who have joined the Church, or have become spiritually minded. It is competent for unbelievers to understand such ideas as easily as any other class of men. A person can understand the doctrine of election whether he is elected or not. A man can understand the divinity of the Saviour so far as it is understandable by human intelligence, whether or not he believes it to be a fact—that is, he can understand it

as a philosophical statement. His understanding depends not upon his moral condition, but upon his intellectual acuteness and apprehensiveness. The doctrines of man's depravity, of his regeneration, and of the efficacious spiritual influence by which that regeneration is brought about, are not secret doctrines. When a man becomes a Christian he is not for the first time able to comprehend them. Men are assiduously taught in these doctrines before they go into the Church ; and after they go in they do not find that every important truth is disclosed to them of which they were ignorant before.

It is not the intention of the apostle, therefore, to say that there are in the Church, or among associated Christian men, certain secrets which are disclosed to them and not to others. It is not his intention to say that the doctrines and external developments of the Church are more difficult to be understood than the doctrines and developments of the world. It is not his intention to say that there is any transformation which makes a Christian man a better *reasoner* than a man who is not a Christian. The facts are not so. But the essential *power* of Christianity Paul everywhere declares to be in the spirit man. The primal conception of the New Testament on this subject is that the living soul, whose higher nature is developed, and who is under the influence of that higher nature, is itself the greatest moral force ; and a Church of such men becomes a most efficacious power in the world. For hundreds of years it was the only power ; because there was no creed in the primitive Church, with the exception of the Apostles' creed, which is extremely simple. For hundreds of years, in the Church, the power by which the world was transformed was simply the power of the individual living or personal experience.

Now, precisely this is taught by the apostle, time and again : that the power of the Gospel is *Christ in you,* or the divine mind developing the higher nature, the moral sentiments in you, putting plenary power into them by informing the whole life, fashioning the character, and bringing them out in many men in their living moral state. It is that power which the Church was to have had, and which one day per-

haps it will have. The power of Christianity is the power of man trained after the pattern of Christ, inspired and inflamed by the Holy Ghost. The higher being, the new creature, created in righteousness by Christ Jesus—this is the sovereign notion of true spiritual power in the Church. This brings the statement within easy comprehension. In other words, when it is declared that the natural man understandeth not the things of the Spirit, it is not the statement of any novelty: it is the statement of a principle as broad as universal human experience.

When a savage man looks with curious eye upon the whole complex civilization into which he is brought—a Piute, a Sioux, or an Appache, who has always dwelt in the woods—what do you suppose he thinks of as he travels over the plains and through the States to Washington? Is not that which he sees a mighty maze, which is unintelligible to him? And is it arrogance for a man to say, "Well, the savage man cannot understand the civilized man"? He can understand him so far as his foot, or his knee, or his arm is concerned; he can understand him so far as eating, and sleeping, and getting drunk, and being cruel are concerned; these are things which are common to all men; but there are other things in the civilized man which the savage cannot understand. The things in which a civilized man differs from a savage are higher and finer and nobler than those which I have just enumerated; and as the savage has not had them developed in him, he cannot understand them. And the civilized man might say to the savage, "Well, well, my old swarthy friend, I can judge you, but I am not judged of you!" Is it not true? and may it not be said without arrogance?

A man who is thoroughly educated to the physical forms of pleasure is absolutely unacquainted with men who are not so educated, but who are trained to the enjoyments of scholarship. Nay, more: it is very difficult, as you all know, for men to comprehend other men whose tastes differ from theirs in kind, whether higher or lower in grade. There are men whose life is in the domain of ideas. They are built so as to have very few physical temptations. They may be said to be long in the head; and most of the

length is on the front side; and they are straight down the back; and they have a slender neck; they have a slender chest, and a more slender stomach; and they make but little blood—just enough to keep the machine going; they never feel the impetus of destruction; they never see blood in their imagination, as bullies do; they are not quarrelsome; they have no love of eating and drinking; the passions are hardly known to them; they dwell in the realm of taste; they rejoice in ideas; the whole world is populous to them, not of *things* but of *relations;* they glory in scholarship; and their idea of heaven, I take it, would be a vast hall full of books, with little nooks and corners for disputation, where men could get together and talk for hours, of subjects of no more importance than the question whether the tail of the comma ought to turn over this way, or over that way!

Take one of these men to a dance-house, and let him stand on the curb (that is near enough), and look into that hell-hole, and he would turn to the policeman that was with him, and say, "What are those creatures? Who are they? What are they doing?" He has not the first idea of their loathsome amusement. He looks at them, and cannot understand them. He has not in himself that which they have in them, and which makes them what they are.

Well, bring one of them out, and let him step up to this man, and slap him on the shoulder, and say, "Old covey, come down and have a good time with us." He would rather have a snake touch him. He loathes this familiarity, and cannot endure it. And the man of passions and appetites does not understand the man of mere brain-power, any more than the man of brain-power can understand the man of appetites and passions. They are foolishness to each other, because they cannot understand one another. The peculiarities of each can only be understood by an experience of them.

Take another and more familiar example. Here is a man of facts. He is a good, honest, straightforward, moral man, and he has relations to things. He has powers of combination. He would make a good mathematician, or engineer, or farmer, or miner. He looks at physical elements all the

time. He is brought in contact with an emotive man; a man who is full of imagination; a man who is poetical in his nature. In the case of one everything solidifies. He wants to feel, to see, to know, to measure, to test. Nothing is real to him which has not some bodily substance. In the case of the other everything exhales; and nothing is real to him until it has exhaled, in the form of poetry, or imagination, or something beautiful. There are two classes of men, one of whom are all the time running toward facts, and the other of whom are all the time vaporizing from facts to higher regions. They cannot understand each other. The men of facts ridicule theories. Oh how they talk about beauty and imagination and poetry! "These things are all moonshine," they will tell you confidentially. And men of theories look with contempt upon mere facts. One of these two classes lives in sensuousness, in the sphere of the lower reason. The other lives in ideality, in the realm of the higher reason and the moral sentiments; and they do not enter into an understanding of each other.

The man who, after reading Milton's *Paradise Lost*, said "Well, what does it prove?" is a good illustration of a man who lives in sense, and not in ideas, not in imagination, not in poetry, not in art, not in esthetics at all.

How potent is this non-apprehension of one kind by another in every school! One boy sits down, in the class-room, and, while his next companion is deep in his books, of his own accord, without instruction, he is deep making a caricature of the master. Drawing is natural to him. Pictures come out at the ends of his fingers as easily as sap comes out of a maple tree in spring. The other boy, seeing what he has done, smiles, and is pleased, and thinks he will try it—but only a few times! He does not get along well! And he looks with wonder upon his companion. They go out to play, and he says to him, "Sketch me that." And the boy makes a mark here, and another there, and another there, and out stands the object unmistakably. It is a complete picture, and there are not twenty strokes in it. The boy of books is amazed at the work of the boy of the pencil; but not any more than the artist-boy is at the recitation of the expert scholar, when

the master calls him up, and he stands at the blackboard, and goes through a problem, the master stopping him with an imperative, "No, that is wrong;" and he saying, "Yes, it is right," and going on through, and demonstrating the correctness of his position. The artist-boy wishes he knew what it all means, but he cannot see anything in it to draw or sketch. Each excels in his own sort of knowledge, but their minds move in different channels, and they cannot understand each other.

A man cannot understand any mental process except so far as he has had experimental participation in it. For instance, I never think in music. Beethoven never thought out of it. Doubtless, when he looked upon life, the flight of birds, the movement of clouds, everything interpreted itself to him in the form of sounds. In almost any one of his symphonies a man can see the procession of life. His immortal Fifth Symphony is one of the most voluminous histories of psychological experience that was ever indited; and when I am listening I have enough of sensibility to interpret a great deal of it; but for me to have written it, or to have thought it out, would have been an absolute impossibility. If I attempt to whistle a new tune it is always made up of scraps of old ones, it is a hash(—and so I observe it is with most tune writers.) One can understand another only so far as he lives in the same faculties and in the same experiences. And while even the most spiritually-minded men generally have enough of the animal in them to understand the lower or natural man, the converse is not true, and men who have not had their eyes spiritually opened cannot discern spiritual truth; they have not experienced the spiritual life.

Now, it is a philosophical fact that no man can understand the Christian experience of a soul except so far as he has had that experience, or an analogous one. Let us look at some elements which go to constitute a Christian experience. Among the first experiences that a Christian has, is that of peace following struggle. In an overt form, or in a latent, gradually-developed form, to everyone who has attained a mastery over sin, over the flesh, over the natural man, there is given a seeking, a yearning, a longing for

something better, a sense of condemnation, and the resistance of pride and selfishness ; and there follows a struggle in the soul. With some it is vehement, and it is mild with others ; but to a greater or less extent it takes place in all. As in the case of the prophet of old, after the earthquake, the whirlwind, and the fire, God came in the still small voice ; so there comes into the soul of every man who has succeeded in self-renunciation, and who is able to say in his innermost being, to God, to the Lord Jesus Christ, "I yield ; thy will be done,"—there comes into the soul of every such man a light, a hope, a faith, which is full of possibilities for the future.

Early in life, at the age of four or five years, or thereabouts, every child comes into collision with its parents ; and unless there is great care there will be a conflict of jurisdiction. In some unthought-of moment the child is told to do something, and it says, "I won't"; and the parent repeats the command, and commits himself ; and the child and the parent come into collision ; and if the parent yields, that is the end of government there, in all probability ; but if the parent insists, the child resists, and it is punished ; and it resists, and it is punished ; and it resists, and it is punished ; and then it falls back on the fox instinct, and does many amiable things : it does this, and that, and everything but the thing where the issue was made ; and by-and-by discipline presses, firm, quiet, steady, intense, till the moment comes when the child has to give up on *that* point ; and in giving up on that point it gives up all over and all through ; and it bursts into a flood of tears, and runs to the parent's arms. Oh, if I recollect aright, there are no sweeter moment in life than the moment when the struggle gives way, and the child runs to the father's or the mother's arms ! The sense of yielding one's self to that which is right, and to that which is superior ; the sense of giving up one's lower nature, and mingling in the higher nature of a parent—that is pleasant, even in the minor experience of a child in the household. But when persons have grown older, and the conflict is not with an earthly parent, but with the Representation, in their imagination, of justice, of truth, of love, and of

mercy; when it is with the infinite Benefactor of the universe, and the man's soul is consciously in opposition to him, not in respect to this, that, or the other law, but in respect to something which is in the man's own self, God saying, "Wilt thou have me to rule over thee?" and the soul saying, by its pride, "No," by its selfishness, "No," by its vanity, "No," and by its appetites, "No"; and when the struggle has gone on until in some happy moment the balance is struck aright, and the soul is able to say, "Not my will, but thine be done,"—then the experience is blessed. In all the world is there such an hour of deep tranquility, is there such an hour of peace which passeth all understanding, as that which comes to a man when he feels in his higher nature—in his moral consciousness, in his whole spiritual instinct,—that he has yielded himself to God, and that he is the Lord's?

Now, who can enter into this experience that has never had it? Who can understand it who has never felt it? Almost any man can understand the Catechism, the Confession of Faith, and much of the historical parts of the Bible, and a great deal of theological lore; but this is a point of tremendous importance; it is transcendent above all other questions in moral magnitude—that the natural man, the man who is living in his lower nature, cannot understand the things of the Spirit. It is only when he has come into the full development of his higher nature that a man can understand spiritual things.

Consider those hours in which the vision of God is given to men. It is true that in the divine economy of this life we are not to live on the top of the Mount of Transfiguration, where Peter and James and John desired to live. It is not possible that we should. It is very rarely that any one lives in a continuous vision of God. But there are hours when all of those who have really felt the touch of the divine Spirit, and who have really in their ruling will gone over, through their spiritual elements, to the divine control, have an eminent vision of God. It fills the heaven. It floods the earth. It bewilders them with strange joy. One of its tokens is the totally different measurements which they give to things. To them property is no longer what it was; pleasure is no longer

what it was. Height, depth, length, breadth, quality, quantity, value, everything seems changed; and under the illumination of the conscious presence of God, in the rapture of the thought of God with one, and loving one, and looking upon one with tender compassion—the sense of this transcends all other experiences. And how shall I explain it so that you shall understand it if you never had it?

Take an infinitely lower case than this. Take the development of a child that has been carried away from home, early in life, and that has such a thoroughbred nature that all its gipsy attendants could not pervert it. For six, seven, eight years or more, it has gone through camp after camp, and has not been contaminated, or has been contaminated only externally and superficially. At last, through some strange evolution, when it is ten years old, the child is brought again to its native village, and is rescued, and treated kindly, and inquiry is made for its parents; and finally the father and mother are discovered. Most noble natures are they. The child is now sent home; and quick with sensibility, and with an imagination that in all its wanderings has been feeling after true parentage, its heart has never known what it was to be loved disinterestedly. It has been yearning for sweetness and affection, but has never found them; till at last, going home, it is received by a saintly woman who is its mother; and then it experiences the outpouring of disinterested love; and there is enacted the grand and glorious scene of one soul, unfolded, unfolding another soul. Can you conceive, to some extent, what would be the experience of such a child, lost and brought home? And yet, to those who are competent to be raised to the sense of being brought back to God, and to the bosom of his love, the vision is transcendently better than that. Do not scoff at it in others because you do not have it yourself. For there are thousands who have it; and it is increasing; and it will increase for ages to come, I believe. And how shall the natural man understand it? It is not because he lacks intellectual reasoning power that he cannot understand it, but because it is a truth of such a nature that no man can realize it except by feeling it. No reasoning can make a generous man understand

what is meant by covetousness. I do not think it is in the power of man to make me feel pleasure in hoarding money; nor you, nor you; but there are men that I am afraid no power on earth can make understand what is the pleasure of giving money away. The stingy man cannot understand benevolence, and the benevolent man cannot comprehend hunkishness and miserliness. These are things which may be perceived, but which to be understood must be felt.

I have some idea of what it would be to have cautery performed, because I have burned my hand before now; but my knowledge on the subject is very imperfect. Suppose you were to see the white iron, sparkling, moving slowly down the whole length of a man's arm, would you say, "I understand it because I undertook to snuff out a candle once, and some of the wick stuck to my finger, and burned it"? Would that be an interpretation of such an experience?

In short, the world is recognizing the fact that there is a large class of truths (truths of matter, external facts) which belong to the outward understanding and which one man may understand as well as another. And the world is recognizing another fact—namely, that within every man is a realm of imagination, of love, of faith and of hope, where the royalty of disposition dwells; and that they who feel these things understand them, while those who do not feel them do not and cannot understand them.

Let us read, now, again, in the light of these illustrations, the words of the apostle:

"The natural man receiveth not the things of the Spirit of God."

It is not unconverted men as a class that are here spoken of, but the ideal, universal man.

"The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

They are to be discerned by an operation and an experience of the spiritual faculties which he has not had.

"But he that is spiritual judgeth all things."

That must be taken with discretion. *All things* must be interpreted to mean all things through which a man has passed in a long line of development. What a man has not known personally or experimentally he cannot understand.

"He that is spiritual judgeth all things, yet he himself is judged of no man."

He knows what pride is—he has felt it: he knows what selfishness is—he has felt it: he knows what it is to be under the dominion of carnal appetites, having felt it: and he has a tender sympathy for all men who are under their dominion. He has been in the gall of bitterness, and in the bonds of iniquity himself: but having risen into the altitude of joy, and of that peace which passeth all understanding, he can be judged of no man who has not also risen into that altitude. No man can understand these things from below; but when men have gone up to where they are, he can understand them.

If these views be correct, there are a few applications that may be pertinent.

First, a sweet and Christlike nature goes deeper into moral relations and truths than it is possible for a man of mere culture or mere thought-power to go. I state this, not so much as a general proposition as to point out some facts which are recognized by all who have much to do with the Christianization of the lower classes of society. We often find a poor and ignorant man or woman in this world who is a better teacher of spiritual things than the ripest and richest scholar. I have known, in my own history, several whom I revered as my spiritual superiors, while they were far inferior to me in acquired knowledge, and even in intellectual force. The deep things of the Spirit they had grown familiar with. Their souls had entered into the Spirit of God, and they had so abandoned themselves to the divine indwelling, that their sense of spiritual truths, their soul-experience, was vastly greater than mine. Their judgments were almost unerring.

One of the wisest women that I ever saw in my life was an old negress who came North for the redemption of one or two of her daughters; and this congregation had a hand in their emancipation. The manifestation of tenderness and the absence of wrath in her case were extraordinary. She had a strong nature: she was capable of feeling all that any soul could: and yet her patience and forgiveness toward those who were her oppressors, her pity for them, and her humility, were remarkable. Her refusal to be carried away

in bitterness, or to speak severely of the system under which she was brought up, was sublime. She showed herself to be transcendently superior to most of us in these respects. The spirit which she exhibited was a revelation to many. I remember the profound admiration with which I looked upon her, and saw the deeper life than that of mere superficial experience which she was living.

Here was this slave woman, with comparatively no knowledge. A little light had found its way into her soul. She had come under the influence of the Spirit of God in Christ Jesus, and it controlled her. Her eight or ten children were one by one taken from her and sold; and yet she was without bitterness, without wrath, without revenge toward those who had wronged her. Nay, she had the profoundest yearning toward them. She stood as a trunk with branch after branch torn off; but the topmost boughs were bright with blossoms, and the light of heaven rested on them.

It is not what we know by the outward understanding that fits us for instructing men in matters pertaining to the Spirit. It is the glory of God that sweetens that chamber of the soul which has the deepest spiritual elements in it, and which makes men powerful in dealing with their fellow-men to elevate them.

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith."

Men may be in external elements masters of Christian history and of Christian theory, and yet be ignorant of essential Christian life. They may be competent to teach in many external things, but not competent to teach that which is the deepest and the best. And so God makes the last to be first. The despised things of this world he makes to be honorable, and the weak things he makes to be strong, in the inward and most beautiful sense.

The assaults which are being made upon Christianity in our day make it necessary that all those who believe profoundly in Christ, in God, and in the Christian scheme, should enter into the spirit of true religion, and not allow

themselves to put their faith in religion upon any historical grounds—though there are historical grounds which are important. Religion should not be made to rest on mere ratiocination. There ought to be in the church such a spiritual knowledge of God, such an innermost communion with invisible things, such a development of the spirit of man, that he should see God, and be able to say, "I know, I *know!*"

Drifting forever, like fishermen on the banks of Newfoundland, who have lost their reckonings, and are obliged to find their way by the blowing of horns and the ringing of bells, is greatly to be deplored; yet how many thousands there are in the chilling mists of skepticism to-day! and they are to be brought out, if they are brought at all, not by the power of external reasoning or historic asseveration, but by the development in men of the power of Christ Jesus.

You may take a bronze statue, and set it up in the marketplace, and if it has a disproportioned nose, and hideous ears, and ungainly limbs, you may get all the artists in the world to praise it, and to declare that it is natural and beautiful, but men will not believe it. Some from indolence, or from some other motive, may say, "Yes, yes, I see it;" but they will not see it—they cannot. On the other hand you may set a whole school of artists and critics to reviling a statue as being infamous and outrageous; and yet, when you come to remove the raiment, if it is intrinsically beautiful, in spite of all that can be said against it it will stand and shine, and men, whether they want to or not, will have to confess that it is beautiful. Beauty is its own argument, its own evidence.

Now, there is nothing so beautiful as the graces of the soul. There is nothing like meekness and gentleness and sweetness. Shut up half a dozen sharp, acidulous, skeptical, cynical patients in a hospital with two or three Sisters of Charity. These ministering angels are kind to them in all their frets; they are patient with all their unreasonableness, they are gentle under all their insults, feeling superior to them, and not caring for them; they watch them through delirious hours; they serve them during their convalescence; and they are conscious all the time that there is inside of them a hidden man that has never yet come to development. They have

been dealing with them in their animal nature, but they are continually knocking at the door of the soul, and saying to that inner man that has never been awakened, "Wake up!" And I tell you, great is the power of Christian faith and Christian kindness in bringing out the divinity that is in the souls of men. What we need more than anything else is the power of long-suffering; the power of being injured, and yet being like God; the power of loving, though you be not loved; the power of looking on men with compassion, according to your measure (and a small measure it is), as Christ looked upon those who were around about him; the power of the inward spiritual man, acting in all the relations of the household, and in the whole sphere of life.

Oh! if I could call together with a trumpet such an army as I would like, it should be made up of men clad with the 13th chapter of 1st Corinthians; and I would march through the earth with these soldiers, with that panoply on them, and they would be irresistible.

Christian influence is not external administration, and it is not mental excogitation. These are well; but power in the soul is that which makes it like God. It is the intrinsic beauty of that manhood which is like Christ Jesus. And that is the hope of the world.

When I call men to a Christian life, I am met, a thousand times, by objections to which I think the foregoing considerations furnish a fair answer. One man says, "I could not conduct my business if I were to become a Christian, and were to live a Christian life." You do not know anything about it. Another man says, "I have a violent temper, I have a nature that has never been trained; and if I were to go into the Church I could not restrain it; and I should bring disgrace on religion." Very likely you would, if you came in from mere external motives; but if you entered under the influence of the Spirit of God in your soul, you do not know what that influence would do for you, and you never can know, till you try it. Another man says, "I never could give this up, and I never could give that up." You never could appropriate all the blessings that would come flocking to you. Only once let a soul enter the Chris-

tian life with conscious fidelity to the truth, in the sublimest act of consecration to Christ Jesus, realizing him to be the Lord of the universe,—and all things belong to that soul, and he knows it and feels it. The New Testament says, in language transcending anything which man can say :

"Therefore let no man glory in men; for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

PRAYER BEFORE THE SERMON.

We draw near to thee, our heavenly Father, rejoicing in thy strength, in thy wisdom, in thy knowledge of all our affairs, and in that divine sympathy which makes thee our Father, as thou hast taught us to call thee. We rejoice in thee more than in ourselves; for our sufficiency is of thy great power. All that is good in us must needs be lifted up by thy quickening. That which is evil, or works toward it, we find drawing us down habitually to the earth. We are tempted to be earthly. We need thine inspiration and thy Spirit that they may become ours, that we may thrive in them, and that they may take possession of us, and become the strength of our whole nature, and rule in us and over us. We rejoice, since thou art the Fountain of all virtue and grace, that thou hast manifested thyself to us in Jesus Christ our Lord, and revealed the plenitude of thy patience and mercy and benevolent love. We rejoice in his example. We rejoice in the words which he spoke. We rejoice, most of all, that he transfigured to us the thought of God as one no longer cold and far away, and holding in his hand all the lines of fate, but full of blessedness and warmth and desire and yearning toward those beneath him. Thou art, out of thine own soul, carrying our souls. Thou art mingling in us those divine elements which shall yet be perfected. When they are perfected, we shall be born into the life and into the estate of sons of God. And blessed is the work by which we attempt, either in ourselves or in others, to develop the divine nature; for thou hast promised that by sorrows, by joys, by thy whole discipline, we shall be partakers of thy divine nature—not of thy power, nor of the outreach of thy wisdom, but of thy beneficence, and of the glory and beauty which are in thy divine nature. We shall yet be like thee, not in stature but in kind.

And now we bring to thee, our Father, the wants of this great congregation. Though close shut up to every other one, and to themselves, they are open before thee like the pages of a book; and thou knowest where is gladness, where is sorrow, where is care, where is fear, where is perplexity, where is remorse, where are bereavements,

and where is real heart-sickness. Thou knowest the whole lore of human life. Thou knowest who have come hither from curiosity, and who from soul-hunger. Thou knowest the weary ones, who have come hoping that the bread and the water of life may give them strength to bear their lot. Thou knowest those to whom everything looks gloomy and dark. Thou knowest those whose burdens are not yet light according to thy promise. O Lord our God, look with compassion upon the great needy multitude that throng with their thoughts around about thee to-day. What is there in the great battle of life that any one needs, with which thou art not willing to equip him? O that every one might come as to a fountain that flows on forever, inexhaustible! O that every one might know the secret by which he might take from God strength and patience and fortitude to bear necessary evil, and uncomplaining serenity in the midst of trials! O that every one might borrow from thee the raiment that he needs, the armor that he needs, and the inspiration that he needs, so that as his day is his strength may be also. However much outward things may vary and waver, and whatever assaults and storms may come, may there be to every one of us a hidden pavilion, a refuge of sacred thoughts in the bosom of our God. May we feel sure that thou art, and that thou art the Rewarder of those who diligently seek thee.

We pray that thou wilt grant that we may not be unmindful of those who are around about us. Make us wise to teach the ignorant, and to gather in the untrained. Give us wisdom to spread abroad the Spirit of meekness and gentleness and forbearance and self-sacrifice. Grant that the truth may go out from us, not alone by the words of our lips, but by our unconscious influence.

Bless this nation. Bless the President of these United States, and those who are in authority with him. Be pleased to bless the governors and the magistrates throughout our whole land. Bless our entire citizenship. Grant that our people may abide purely and truly under just laws wisely administered.

And why should we pause here? Art not thou the God of those who are beyond the flood? Are not they thine who are of a different tongue? We pray that men may recognize their relationship to thee, and their brotherhood with each other. We pray that all wars and all cruelties which have filled the earth may cease. When, O God, shall the winepress no longer be trod with fierce feet? When shall the time of the flowing of blood cease? When shall all groans which have filled the air as one vast requiem moving to the motion of the globe come to an end? When will that day arrive on which the bright herald shall come blowing the joyful tidings from his trumpet, that the kingdoms of this world have become the kingdoms of our Lord and Saviour Jesus Christ, and that he is reigning, and shall reign? Even so, Lord Jesus, come quickly; for the whole earth doth wait for thee.

And to thy name shall be the praise, Father, Son and Spirit. *Amen.*

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